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action. But he is opposed to simple solutions, sweeping generalizations, and homiletics. He believes that control must be based on a thorough understanding, and in order to get this understanding we must know causes and make interpretations, and not be content with aimless analysis and description. This leads him to the study of functions—aims, policies, ideals, and attitudes. And the only satisfactory way to find out about these is by association with trade-unionists. This book is the result of close association with and study of men. It is not necessary to disparage the study of trade-union constitutions and other documents, but Dr. Hoxie rightly insists that to confine attention solely to those documents is to neglect the most valuable sources of insight into trade-unionism. Thus his thesis is "If we want action, we can get it only through understanding men, not mechanical arrangements and relationships." His purpose, therefore, is to develop a psychology of this trade-union group. He does not make a mechanical application of abstract concepts, as presented by Trade, Baldwin, or any other social psychologist. He works out his social psychology inductively in contact with the people concerned. His book is valuable, therefore, in the whole field of general social psychology. Its method and point of view will be very useful in the study of any other special group or social movement, such as farmers' organizations, feminism, or socialism. It is not a cut-and-dried textbook which no one would read except under compulsion. In fact, no book on trade-unionism will be as interesting and intelligible to the general public as this book, but it will be especially valuable to the students of trade-unionism. It would be a mistake to teach a class in trade-unionism without at least making a trial of these methods of teaching which Dr. Hoxie has devised and which are so rarely used or known.

Dr. E. H. Downey, who is better acquainted with Dr. Hoxie's method and viewpoint than any other man, has written a general interpretation and explanation as an introduction.

E. H. SUTHERLAND

WILLIAM JEWELL COLLEGE

A Social Theory of Religious Education. By GEORGE ALBERT COE. New York: Charles Scribner's Sons, 1917. Pp. xiii+361. \$1.50.

In this book Professor Coe outlines most suggestively "the consequences for religious education which follow from the now widely accepted social interpretation of the Christian Message." His analysis

of the situation is comprehensive and fundamental. The basis of the educative process is social interaction, and this also is determinative of the subject-matter, the order and use of the curriculum. On the philosophical side pragmatism is central for the new social idealism which lies at the root of all modern education. The aim of modern education is a more completely socialized individual. From this viewpoint he develops his conception of a socialized religious education, the object of which is to secure the "growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein." "There can be no effective religious education that does not increase the amount of effective, not merely sentimental brotherhood in the world."

The *subject-matter* of religious education is, then, to be regarded as all those phases of present-day endeavor having to do with social welfare, social justice, and a world-society, and the *method* of religious education must be actual participation of the younger generation with the older in these endeavors. Such a procedure will transfer the locus of effort, as far as the child is concerned, from a more or less selfish struggle against his own individual faults to a co-operative effort that seeks to attain personal development through an outgoing interest in helping someone else. The inner life of good-will, of tenderness, and of aspiration is a consequence rather than a cause of this outwardly directed desire to combat all those tendencies which combat the spirit of brotherhood among men. "Nothing in Christian education can be more fundamental than participation of pupils with one another and with their elders in Christian enterprises, that is enterprises which aim at social welfare, social justice and a world society."

Through such a plan the author finds relief from the current futility of religious education which is conducted on the assumption that it must be confined to the imparting of certain intellectual contents through which, it is assumed, real religion may later be acquired by some sort of "catching process" instead of its coming through education in any genuine sense.

From these basic considerations the author outlines the function of the church as an educative agency and a new theory of the curriculum. There follows a discussion of the psychological basis furnished by the human nature of the child, the development of childhood faith, the limitations of children, the social attitude as applied to the question of sin, and methods of achieving character. One of the most suggestive of the later chapters is the interpretation of religious education in the

family from this social viewpoint. The church school and the proper relation of the church to the democratic state is next considered, followed by a presentation of the problem of religious education within the denomination and the ways in which it transcends denominationalism. Finally, existing tendencies, as illustrated in the Catholic, the dogmatic, the ritualistic, the evangelistic, and the liberal types are suggestively reviewed from the social viewpoint. All in all the book is the most stimulating and vital treatment of the religious education problem that the present writer has ever seen.

IRVING KING

UNIVERSITY OF IOWA

Religious Education and Democracy. By WALTER SCOTT ATHEARN.
Boston: The Pilgrim Press, 1917. Pp. xi+394. \$1.50.

"Democracy," the author contends, "will not be safe for the world till democracy learns how to make secular and religious education efficient and universal." His book is an exhaustive survey and evaluation of existing efforts in religious education with a program for the future. He first examines various plans for correlating secular and religious education, leading to the conclusion that, while there is widespread interest in religious education there is no prospect of its being made a part of the public-school curriculum, but that some form of correlation between church schools and public schools must be worked out, and that any effective scheme of correlation will involve the co-operation of all the religious forces in the community unhampered by denominational lines. He illustrates his plan in detail by the practical work undertaken in Malden, Massachusetts. He insists that "a complete community programme of religious education should be projected parallel with the community's system of public schools, as fast as public sentiment can be perfected to support it."

A critical survey of present agencies of religious education in which their overlapping and inefficiency is pointed out is followed by a constructive program for the first steps toward effective unification. The book closes with a chapter on the work of the colleges and one on the work of the graduate schools and a discussion of what steps should be taken by these agencies if a real program of religious education is to be carried out. Among his suggestions are that genuine courses in religious education must occupy a more prominent position with other courses in religion and that there must be definite provision for research in the